1: Jochelson E-5 (1900-01) 1908 Ry 4 Koryak RY4

I saw among the rich Reindeer Chukchee of the Kolyma River, in which it was possible to stand up comfortably. The height of the Koryak inner tent varies from 1.3 to 1.5 metres; its length, from 2 to 4 metres; and its width, from 1.3 to 2 metres. To the upper edges of the longer walls, thongs are fastened, by means of which the rear part of the tent is attached to the cross-bar of the frame of the outer tent. The front part, facing the hearth, is tied to a stake (Fig. 59) resting on the cross-bars attached to the frame of the tent.

The floor of the sleeping-room is strewn with willow-branches covered with reindeer-skins. The lower parts of the cover on the rear and side walls of the inner tent are tucked inside, and the bedding is placed upon them; while the cover of the front wall is tucked under only when the inmates go to bed.[1] I shall dwell here only on the difference between the Koryak and the Chukchee in the use of the inner tent.

The Koryak seldom break up their inner tent in order to beat it on the snow and dry it. They dry it during the day by lifting up the front part of the cover. Thus the dampness collected from the exhalations of the sleepers during the night, and lodged in the hair of the skins, and the vapors rising from the tea and warm food, mixed with dirt and fat, are only partially dissipated during the day. For this reason the inner tents of the Koryak are dirtier than are those of the Chukchee.

In the evening the inner tent is closed, the lamp is lighted, and the family drink tea and take supper. At this time the skin dwelling gets heated to such a degree that the men strip off their coats and remain half naked.[2] During the night the fur sleeping-tent gets cooled off, so that the temperature inside is but three or four degrees higher than that prevailing outside.

A Koryak tent seldom has less than three or four inner sleeping-tents. The master, the families of his relatives and of his herdsmen, live in the same tent; and often members of the same tribe, not related, but wandering together, live in one tent.

During the fair on the Palpal (see Plate XIX, Fig. 2) the Reindeer Koryak put up one common tent with two hearths placed like the foci of an ellipse, and with a passageway, on the two sides of which were sixteen inner tents (eight on each side). Over a hundred persons occupied this tent, the longer diameter of which exceeded twenty metres in length. Kennan[3] mentions a large tent of Reindeer Koryak in northern Kamchatka in which he counted twenty-six inner tents. I had no chance to see tents accommodating so many, except the one at the fair. The large tent of the Taigonos elder (see Plate XIX,

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[1] For a detailed description of this dwelling, see Bogoras, The Chukchee, Vol. VII of this series, p. 169.

[2] It is curious to note, that, while the Chukchee women take off their clothing down to the waist-line, even in the presence of strangers, the Koryak women are too modest to do so in the presence of company.

[3] See Kennan, p. 197.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

dwell on their description. Among the wealthy Koryak, imported earthenware or enamelled iron plates may be found.

Fig. 106 represents a small wooden bucket with a lid, for picking berries. It is hollowed out in the same way as the large water-buckets, but it is furnished with two alder hoops, a lid, and a carrying-strap.

The chamber-vessel (Fig. 107) is an indispensable part of the household goods. The Koryak do not go out of doors at night to void urine, while children even go to stool indoors. The chamber-vessel is hollowed out of an aspen or poplar tree. It is usually made with the brim bent inward to

Fig. 105, *a* (1/11), Spoon made of Horn of Mountain-Sheep (Length, 20 cm.); *b* (1/11), Bone Teaspoon (length, 15 cm.).

Fig. 106 (1/11). Wooden Bucket Height, 26 cm.

prevent the contents from spilling when the vessel is carried up the ladder of the underground house. The Reindeer Koryak keep it in the corner of the inner sleeping-tent, and its shape prevents its being upset by sleepers. If the vessel is full, the mistress raises the edge of the front side of the tent and pours the contents out into the outer tent. In the morning the women carry it out of doors and pour the urine on the snow, which then attracts the reindeer.[1] Instead of

Fig. 107 (1/11). Chamber-Vessel. Length 59 cm.

[1] See p. 483.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

861 to be photographed by my wife without the upper coat, but immediately refused the presents when her aunt shouted to her, "Don't take your coat off, your uncles will be angry." The girl was an orphan, and lived with her father's brothers.

868 From the age of ten to twelve, children begin to work, and boys join their father in his daily pursuits. They assist him in fishing, carrying wood for the hearth, and, among the Reindeer Koryak, tending the herd. Boys in their teens are made to go through a rigorous training to accustom them to withstand privations, cold, and fatigue. Lads usually wear the clothing cast off by the old people. Girls, beginning at the same age, help in household duties, skin-dressing, and the sewing of clothing.

593 When grown up, the attachment of children to their parents becomes weaker, and they become more independent, particularly so in the case of sons. Girls are more subjected than boys to the regime of the older members of the family. Young men at times engage in disputes with their fathers.

888 Treatment of Old People. — The power of the old people rests to a considerable degree on their strength and energy. If an old man can no longer perform the duties of a herdsman or direct the hunt, he ceases to be an authority. In the majority of cases, children treat their elders with respect and listen to their advice, even when they no longer manage the household. Thus I have seen an old man of from seventy to eighty years, who could no longer hold the reins in his hands, and was carried in a special sledge driven by his nephew. The latter would take him off and put him on the sledge, would tuck him up warmly, etc. In another case I saw the cruel treatment of an old father by his son, a wealthy reindeer-breeder. The father had had a small herd, and the son married a rich girl, who brought in a large herd. The two lived together. Once they were with the herd near the village Itkana, and the old man began to press his suit for the hand of a girl of the Maritime Koryak, who consented to marry him. The son objected to his father's marrying a Maritime woman; and when the father would not listen to his son, the latter separated from him.

582 In passing, I should like to mention here that marriages between the
● 356 Maritime and Reindeer Koryak are very rare.[1] This is a consequence of the
562 different forms of housekeeping carried on by the two groups of the Koryak. A daughter-in-law from a Maritime village will be a poor housekeeper in a Reindeer camp, and a son-in-law from the coast will be a poor herdsman. However, the pastoral life of the reindeer-breeders has not led to any changes concerning the customs relating to the bridegroom's service, marriage, levirate, etc.; but the new form of household economy has developed the principle of personal property more sharply, and has made woman more subject to man.

[1] Excepting the Reindeer Koryak who constitute one group with the inhabitants of the villages about Bering Sea (see p. 434).

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

This latter circumstance is explained by the influence of the severe life which the herdsman leads. While the Maritime Koryak does almost nothing during the winter, living as he does in a comparatively warm house, the Reindeer Koryak must undergo all the hardships of winter while tending the herd.

But to return to the old man of whom I spoke before. Having entered into relationship with the Maritime Koryak, he remained near the coast, wandering about near their village. One year happened to be a poor one; no sea-animals were caught, the Maritime Koryak were starving during the winter, and the Reindeer Koryak killed his reindeer for food for the coast people. When all his reindeer were gone, he left his wife and returned to the Reindeer Koryak; but his son would not have him, advising him to go and live with the Maritime Koryak. The old man was finally taken in by a very poor kinsman, where I saw him in a pitiful condition. He was assisting the women in drying fish in the sun, and was dressed in tatters.

The Killing of Old People. — The custom of having the nearest of kin kill an old person at the latter's desire, which is still extant among the Chukchee,[1] is no longer met with among the Koryak; but in some localities the memory of this custom has been preserved. In the district-commander's report for 1886[2] to the Governor of the Maritime Province, mention is still made of such murders, though it does not clearly appear whether Chukchee or Koryak are referred to. For details of this custom I refer to Bogoras.[1] Generally speaking, however, the motives of the old people in desiring to be killed were decline of strength, disease, or simply dissatisfaction with life. The executors of the old people's desire were their sons or other nearest of kin. The killing was done either by strangling with a thong or by stabbing the heart with a spear.

Terms of Relationship. — From the list of terms of relationship given below, it appears that the system corresponds to the regulation of marriages, described before.

Consanguinity.

Ači'čɛ (Paren), a'pa (Kamenskoye), apa'pel (Reindeer Koryak)	Grandfather and great-uncle, paternal and maternal.
Yi'ɬŋy-ači'čɛ, yi'ɬŋi-apa ("linked grandfather")	Great-grandfather.
A'ma, a'n·a	Grandmother and great-aunt, paternal and maternal.
Yi'ɬŋi-a'n·a ("linked grandmother")	Great-grandmother.
ɛnni'w (Chukchee, Endi'w)	Uncle, paternal and maternal.
ɯčei'	Aunt, paternal and maternal.
A'pa (Paren), ta'ta (Kamenskoye), E'npič (Reindeer Koryak)[3]	Father.

[1] See Bogoras, Brief Report, p. 38. [2] Gishiga Archive Records, File No. 404, 1886.

[3] E'npič is used also at Kamenskoye. Literally it means "eldest." E'npičŏ (plural) denotes "fathers" and "old men."